

it does not neglect to emphasize the "Spirit" which is so conspicuously absent in much of the writings on such themes in our days. However I feel constrained to add that "if the demands of the age are beyond the power of the pulpit to supply," before God and in the light of the knowledge and culture of our day, it is self-evident that a secular, and the semi-religious press will not supply that demand. Hungry souls will ever seek for the food that satisfies. The "wise man" who seeks for a foundation on which to build his hope will find such in the "Jesus" whom the "higher criticism" does much talking about and little believing in.

We have Prof. Heron in our city now, and he is announced to lecture to the "Social Democracy" in a hall near us, Sunday evening. He has lectured there before. A thoughtful person, observing the class of people who are supporting the movement, and knowing the inner life of that circle, will not be long in arriving at a conclusion as to the sort of *clat* to which he is catering. Ancient Rome had her "Social Democracy" too, and also her Imperialism. One was a festering sore on the body politic, which yielded to no human salve, while the other with a commendable ambition sought to rear an empire with questionable methods. Both failed and the fall of the one was not less ignominious than the other. The missionary Paul in the imperial prison, would preach "Jesus" and know no other than a crucified Christ, for the ills of those.

So it is in the city of Chicago. There is hope in no other Savior. Preachers and teachers, who make great pretense to learning, and proclaim reform measures are making more infidels than Ingersol ever made. Our city is full of reformers. (?) Every hall and theater, is daily circulating hand bills, announcing reform speakers, whose particular business seems to be to criticize the ancient faith and hold the fathers of the faith up to ridicule. Say they, "Jesus was a good man," but to hold him as superhuman, and a Savior to be worshipped, and His word as infallible, the learned can not do. Away with them. It is "Cross bearers" our city needs. We believe Jesus was a good man, because we believe what He said about himself. He said He was the Son of God. If we can not believe what He said about Himself, then we can not believe He was a good man.

The greatest thing the professing Christians can do in our large cities toward reform, and saving the lost, and fallen, is to show reverence, and obedience to the Christ of the Bible. Probably a write up of the social conditions in the cities where I have lived, and engaged in business, and the ministry, and a fair comparison with what is known of ancient life in the metropolises of the ancient and medieval world, would help us very much to determine just whether we are optimists, or pessimists.

I believe my place in this city is among the cross bearers, and am happy that I may

be accounted worthy of it. Jesus bore not His cross in vain, neither will we.

This week one afternoon I made nine calls and found sickness in nine families, and need in three of them. May the Lord open to them a way out of their distresses. Brethren, pray for us. Remember us when the Lord is blessing you.

J. O. TALLEY.

Cheering

Praise the Lord, it is coming. More money so far in February than all the others combined. Will have a very encouraging report for February.

Please correct my error in the last "financial report." The \$2.00 credited to S. H. Buzard should have been 50 cents each to S. H. Buzard and wife and W. Davis and wife. Thanks, Brother B—. That is why I publish the report—to correct any errors. But will not send private receipts except prepaid ones.

R. Z. REPLOGLE, Sec'y.

Among the Churches

Nappanee, Ind.

We began meetings here the 10th, inst., and continued until the 19th, with large crowds and good interest; one converted and others convicted. Brother I. D. Bowman is here preaching the word with telling effect. Pray for us and the work at Nappanee.

B. H. FLORA.

Tiosa, Indiana

After having a combat with that dreaded grip for a month, I made a flying trip to Southern Illinois, called Egypt, in Band Co., where thirty years ago the battles were fought on the issues between the Western and Annual Meeting Brethren. Helped to do some work for the advancement of the cause of the Master of which you may hear more definitely later.

I am now at Tiosa, Ind., at one of my regular charges, holding a protracted meeting. The attendance is good and the attention is all one could ask for, but the Lord only knows what the outcome will be.

J. H. SWIHART.

Gleanings From the Wayside

We are so grateful to him who rules the universe that our life is spared. Altho not very strong we have tried to preach a few times but have to take it moderate. We will not be able to hold revival services this winter and if there are those who have been depending on us you had better secure some one else, for I must need be careful and not over-tax my constitution in over exertion. If I can fill my regular appointment is about all I can do this winter. I am glad to hear of the success of the Brethren that are in the field. May the Lord bless them in their work. I would like to be out if health and strength would permit. We are very grateful to all the brethren and sisters that so gratefully remembered us in our affliction, and only wish heaven's blessing to rest upon them. May the cause prosper and many souls find rest in the promises of our Christ.

WM. W. SUMMERS.

Special Notice

The second Quarterly Bible and Missionary Convention of the District of Pennsylvania and New Jersey is to be held at McVeytown, Pa., on March 20-22. First session at 7:30 P. M., Wednesday, March 20.

McVeytown is located on the Pennsylvania R. R. about twenty five miles east of Huntingdon. It

is a mission point under the care of the Pennsylvania State Mission Board. A church was recently purchased there, and is being furnished, all to be ready by the time of the proposed convention.

It is the desire of the Mission Board, and of the Convention committee, and of the brethren at McVeytown to have a large attendance at this convention, especially of the ministers of the state so as to give the work a boom and a send-off there.

I should like to prepare a program with the subjects and speakers assigned. I trust the ministers and others that expect to be present and take an active part in the work will notify me at once so I can arrange a program that can be depended on. Brethren, please attend to this.

JACOB C. CASSEL.
Member of Ex-Committee.

A Day at Bethany

Probably some of the readers of the EVANGELIST will be interested in a report of "A Day at Bethany" the centre of Progressive operations in Southwest Va. It was at this meeting house that Progressive doctrines were first proclaimed about the year 1882. Brethren E. B. Shaver, S. H. Bashor, James Ridenour, John Duke McFadden, have occupied its pulpit in the years that have passed. The Niningers, one of the strongest of the old Tunker families were the founders and pillars of the movement. They are all steadfast advocates of the revised doctrines.

The second Sunday in each month is our regular day for worship. Owing to the fact that other denominations have worship in the neighborhood at the same hour our congregations are not large, being composed mainly of our own members. Nevertheless our services are greatly blest by the special manifestation of the divine presence and our souls are enriched by the copious showers of the heavenly grace. Elder C. Nininger, co-pastor of the congregation, very generously allows me to do all the preaching, preferring the role of the hearer to that of the preacher. Brother C. is one of the best "hearers" that attend the meetings. In the first place he is always on time. A good "hearer" wants to get the benefit of the beginning as well as the ending of the service. He always looks straight at the speaker, which is another mark of a good "hearer." Some look sidewise, some look downwise, some look with the eyes shut. Again there always seems to be a hungry look in his countenance, a longing for the bread of life which the preacher is supposed to distribute, a hungering and thirsting after righteousness. With a house full of such auditors, a great inspiration comes to the preacher. Brother C. will forgive this personal allusion, out of the abundance of the humility in his heart. This example may inspire others.

Our subject today was "The Profitableness of Religion." "All scripture is profitable for doctrine, for reproof, for correction, for instruction in righteousness."

About 45 minutes were devoted to that phase of religion in which the dear Father appeals directly to the element of self-interest inherent in our nature, and in its application to the warfare in which his children are engaged with the world, the flesh, and the devil. We found the theme very interesting and helpful. At the close of the discourse the usual announcement was made that a collection would be raised for Brother Lyon of Washington, and \$2.60 were deposited in the basket. We have addicted ourselves to the work of contributing in behalf of the Washington mission for several years, but regret very much that we do not display a larger measure of self-sacrifice.

When, oh when, will we awake to a proper sense of our stewardship in the matter of dispersing our worldly goods. After the benediction ten or fifteen minutes are devoted to social duties, shaking hands with everybody who are present, and chatting about family matters, etc. This is an old southern custom, confined principally to country churches, and we hope it will be handed on to com-